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THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate: and he shall destroy the sinners thereof out of it."—ISAIAH.

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REMARKS

BY ELDER ORSON PRATT, SEN., OF THE QUORUM OF THE TWELVE APOSTLES,
MADE AT THE DEDICATION OF A NEW HALL, AT PADDINGTON, LONDON.

(Reported by Elder J. L. Barfoot.)

I have great pleasure in knowing that this place is now dedicated to the service of God, and that it will be used entirely by the Saints. God does not dwell in unholy temples—the places for his worship should be kept holy. It also should be so with those who enter into covenant with God; their bodies should be kept holy; they should sanctify themselves. "Know ye not," says the Apostle, "that your bodies are temples of the Holy Ghost?"

By an act of obedience to the requirements of the Gospel, we have become entitled to the Spirit of God: Jesus will take up his abode and dwell in us. Not that the personage of God, or of Jesus, will abide in us. No! no natural man can abide their presence, unless he is clothed upon with the glory of God. The Holy Ghost is a part of the Godhead, and it is by the presence of this Spirit that God dwells in us. This Spirit is of the nature of God, and it imparts to us of the attributes of God: it is in that sense that God is in us. The

revelation, speaking upon this subject, says, "I am in you, and you in me, inasmuch as you have received me." Not that we have received the FULLNESS of those perfections and attributes which pertain to the Holy Ghost, but, so far as we have been made like unto God, by the renovating influence of this Spirit, and made new creatures, in proportion to our advancement in this direction, so is God in us, and we are prepared for the enjoyment of the things of his kingdom.

When Jesus dwelt in the world, he prayed for his disciples, that "they might be one, even as he and the Father were one, that the world might believe." He did not mean that a plurality of persons should become one. He meant that they might become one in light and intelligence—one in truth, filled with the same knowledge and power. It was in this respect he wished them to become one. It is for this reason that our bodies are temples of the Holy Ghost, that we may be one, and this is why

it is necessary that we keep ourselves from defilement ; for, if we have been enlightened by his Spirit, and enjoyed the good things of God, and then suffer ourselves to be defiled, that Spirit will depart from us. Why? It will not dwell in unholy, fleshly tabernacles, no more than in a temple made by hands, wherein sin is committed. The Lord would forsake such a temple ; so with us. If we would have him take up his abode and dwell in us, we must not yield to sin ; we must not try how NEAR we can go towards sinning without transgressing. No ! we must be steadfast and immovable in the truth, and always continue to walk in the straight and narrow path that leads to eternal life.

But one may ask, "Suppose I do sin, must I give up trying to overcome?" No ! If you repent with all your heart, as when you came forth and received the ordinance of baptism, you will be forgiven. But you must repent—to think He will forgive you unless you do repent will not do ; there must be real, thorough repentance. What is repentance? It is not only to confess to the Lord, but to FORSAKE SIN. Unless you do this, the Lord will not blot it out. If you forsake sin there will be a thorough reformation, and "He that confesseth his sins and forsaketh them, the same is forgiven."

But, sometimes we sin not only against God, but against one another, by speaking evil of our neighbor, or backbiting. This is a wrong we have not only to confess to the Lord, but to the person wronged, and say, "we are sorry"—say, "we will do so no more." Suppose you were to go to the Lord, and not to the person wronged, would the Lord accept your confession? No ; you must go to him you have wronged. "Therefore, if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; leave there thy gift before the altar, and go thy way ; first be reconciled to thy brother, and then come and offer thy gift." This will be a sacrifice of your feelings ; your brother will see that you are honest, he will, if a good man, pity and forgive you, then will con-

fidence be restored between you, and you will be friends.

"But," says one, "suppose my brother has sinned, have I not then a right to speak evil of him?" No ! no more than if he had not sinned. "What," you may inquire, "am I to do? Am I not to whisper to one and to another, to put them on their guard against him?" I'll tell you what you have a right to do : go and strive to reclaim him ; go and tell him, in meekness, of the wrong he has done ; then, if he harden his heart, even then you have no right to publish him upon the house-tops. If you do anything more, you should take one or two with you, that you may labor with him. Then there will be two or three witnesses ; but it is not their duty to backbite the wrong-doer. No. Then the Authorities should be made acquainted with the evil, and they should deal with him ; and, if he still harden his heart, if he will not repent, then the Church should lift up their hands against him, so that evil may be put from their midst.

And now I will speak upon the duties of Teachers. The President of a Branch appoints certain men to act as Teachers and Deacons—they may be Seventies or Elders, but they can act in the duties of the lesser Priesthood, or of its appendages, and go forth to instruct the Saints. What are their duties? "The Teacher's duty is to watch over the Church always, and be with and strengthen them, and see that there is no iniquity in the Church, neither hardness with each other, neither lying, backbiting or evil-speaking." They are to visit the houses and families of the Saints, to see that there is no iniquity among them. If there is any, they are to root it out, for, if it exists through their neglect, they are responsible for it, and the sin will rest upon them. They should not go in a stereotyped way, nor should they always take thought beforehand concerning what they should say ; they should go full of the Holy Ghost. No person, however much learning he may possess, is qualified to act as a Teacher, unless he has the Spirit. Then the Saints will be instructed and comforted ; those who are not doing right will feel

a palpitation of the heart when the Teacher is coming. They will say in their hearts, "O, how I hope he will get through quickly—how I hope he will not ask me many questions, so that I may not be found out;" but, through the Holy Ghost evil can be brought to light, and be rooted out

from your midst. This is why you need this Spirit. You should go before the Lord and seek for power, so that to the Saints who are in sorrow you may be enabled to speak words of consolation, that if they are tried and tempted, you may be qualified to teach them how they may overcome.

AMBITION.

BY ELDER JOHN NICHOLSON.

It is often the case that narrow-minded, little-souled men are ambitious. So are great men, for man is essentially an ambitious being, as that attribute is one of the elements of greatness, for it, combined with a love of the good, the holy, the beautiful and true, is an incentive to spur him on to the performance of noble actions, the accomplishment of great works, and creates within him an unquenchable, ever-increasing desire to assist in speeding onward in their fulfilment the designs and purposes of Jehovah; realizing that his hopes of future exaltation depend on his usefulness and the consistency of the course pursued by him on his journey along the checkered pathway of human life. Some may consider it wrong to be ambitious from the fact that there have been men, possessing qualifications of no ordinary kind, whose sole desires for a season seemed to be to spend their energies in helping to roll onward the Work of God on the earth, who have run well for a time, and then have turned their backs on the Truth. They are no longer found among its firmest supporters—they have fallen like the yellow, dried-up leaves of autumn, in consequence of their having, lucifer-like in their aspirations, grasped after that which it was not their right to receive. Some might say of such, "ambition ruined them," but would it not be a more just conclusion to arrive at, were we to say it was the misdirection of that attribute which caused their fall. We have every reason to believe that that principle, as well as every other en-

nobling and exalting one, is fully developed in our Father in heaven.

Alas! how many do we see sailing easily along on life's voyage, floating onward without any seeming interest in anything in particular, save it be in the supplying and gratifying of their physical wants and appetites. Thus do they jog on from day to day, from month to month, from year to year, with scarce one Godlike aspiration or one original or energetic thought, displaying in all their movements a drowsy indifference to all life's intellectual enjoyments, which is quite deplorable. Man should have at least ambition enough to cause him to shake off the fetters of ignorance and superstition in which he is bound, and emerge from darkness into the refugent rays of light and truth. True, men of aspiring natures have often, in order to reach the "goal of their sordid aspirations," trodden roughshod over the best interests of humanity, their only object being to gain the ascendancy over their fellows, that they might bask in the fitful smiles of popular opinion, and have their names and achievements recorded and handed down from generation to generation. But the aspirations of large and noble souls, they in whom the principles of virtue and integrity are so thoroughly grounded and implanted, that nothing will cause them to stoop to meanness or deviate from the path of righteousness and truth, and who press forward with unswerving determination on the road which leads to exaltation, have a very different object in view. Their great desire is to do as much good as

lies in their power to accomplish, and to acquire as much intelligence as their minds are capacitated to receive. In such there is a becoming amount of modesty, which, whether displayed by man or woman, is beautiful to behold. It has been remarked that none are truly great who are not to some extent diffident, although it does not follow that all who are diffident are truly great. O ye who feel wise and self-sufficient, when you associate with those who possess this feeling to a weakness, hurt them not by word nor look, neither think that their backwardness is an indication of the shallowness of mind, for it may happen that behind that shame-faced exterior there is hidden up a depth of soul which might make even you blush for your own littleness, and it may only require circumstances to bring forth those talents, qualities and capabilities, in all their brilliancy.

A self-conceited, ambitious man is a nuisance to society; he "bridleth not his tongue," but is ever endeavoring to impress you with the idea that he is so very good, so very wise and so very exemplary. He is continually "blowing his own trumpet" or sounding his own praise, and revels much in the use of the monosyllable I. He is always depreciating the merits of his more noble and worthy fellow, at

whom he is continually barking like the little dog that barks and snarls at the majestic steed as it passes along the highway. In such little minds the power of exaggerating seems to be developed to an alarming extent. It appears as if they could hardly relate an incident or event—in which they, as a matter of course, are the principal actors—without speaking hyperbolically, or going considerably beyond facts, thinking, perhaps, that in trying to embellish the truth—which requires no embellishment, for truth recommends itself, neither can it be embellished—that they may appear larger in the eyes of others. O vain thought, for on the penetrating among the sons and daughters of men, it has a very different effect.

Now, when a truth is elucidated, the amount of good accomplished by its elucidation depends on the amount of application it receives. Then let us endeavor to realize the important fact, that all the attributes that man has inherited from the "Father of the spirits of all flesh," are for his exaltation, if properly used and directed—that actions speak louder than words, and that the amount of salvation the Gospel has afforded us is proportionate to how much more good, noble and intelligent, we have become by embracing its principles.

THE SAINTS AND THE WORLD.

BY ELDER G. C. FERGUSON.

Every infallible test or standard which enables us to form a correct estimate of men or things, is a valuable acquisition to mankind. The extensive knowledge and application of such tests betoken a high state of advancement, while the neglect or ignorance of them is the sure concomitant of barbarism. The compass, the balance, the plumbline and level, are familiar instances of applied tests which have been of immense service to mankind. One advantage of a standard of judgment is, that the accuracy of its indications puts a stop to all caviling; thus, when goods are

fairly weighed in a just balance, the demonstration of equity is so complete, that dispute is out of the question. Now the Everlasting Gospel, as a system, supplies celestial power and keys by which the humble believer is enabled to judge correctly of the most important matters which concern his present and eternal interest. It removes doubt from the mind, and fills it with certainty. It is a compass by which life's voyager may steer a true and steady course, notwithstanding all the shoals and quicksands which imperil his advance. It is a balance which weighs men and their preten-

tions with astonishing accuracy. It is a plumbline which reveals the leanings of the most upriht, and it is a level which determines the true altitude of all.

But do those qualities pertain to the so-called Christian churches which have been formed by men? No; because men-made churches are as destitute of the Divine Spirit, as are men-made gods, and this is why these churches are so bitterly opposed to the Truth. It makes plain their weakness and folly, and points men to a Church that hath foundations. A church that really is of God is never afraid of truth, but a church that is not of God is worse than the natural man, for all men have by nature a measure of God's Spirit. How was it that the old Scribes and Pharisees erred in reference to Jesus of Nazareth? Simply because their men-made systems supplied them with no means of judging whether he was of God or of the Devil. The religion revealed to their fathers through Moses, was intended as a school-master to bring them to Christ, but they had drowned the voice of the school-master by their wranglings and disputations, and they clung to formality and human tradition. Had they asked God, who giveth wisdom to all men liberally, light would have been given to them. Had they even suffered their own natural instincts to guide them, there would have been some hope; but they preferred to be led by systems which the Spirit of God refused to animate, and which therefore owed what life they possessed to the powers of darkness and human wisdom combined. They, the Scribes and Pharisees, continually demanded that Jesus would prove his Gospel and mission by working mighty miracles, while he as constantly told them they could only know the Truth by performing a few simple things for themselves. His words to them were, "He that doeth the will of the Father shall know of the doctrine," &c. It was not by Jesus doing their labors for them they were to know of the Truth, but by acting for themselves, and it is in this way that each man must prove the Gospel for himself.

Those who think the knowledge of

God is to be won by seeing miracles performed, or by abstract reasoning, think about as wisely as they would were they to expect that seeing could only be demonstrated by hearing, or the sense of smell be understood by that of feeling. Each sense brings its own demonstration, and no other case is possible, neither is it possible for one man to see for another, as each one must see for himself. Now, the Father of our spirits knows precisely how the spiritual faculties of man are to be quickened, and each individual made to see the things of God for himself. The following outline of his Divine plan was published in America, in 1845, "1st, Man is required to believe in Jesus Christ as a crucified and risen Messiah. 2nd, Man is required to repent and forsake sin, and lead a new life of righteousness and truth. 3rd, Man is required to be baptized by immersion in water, in the name of Jesus Christ, for the remission of sins, and to receive the Holy Spirit by the laying on of the hands of the Apostles and Elders of this last dispensation of mercy to man. 4th, Man should believe in, and seek to enjoy the gifts of the Holy Ghost, as they were anciently enjoyed—namely, the ministry and communication of angels and spirits, the gift of seeing visions and of prophecy and revelation, the gift of healing the sick and of being healed, in short, all the gifts and promises by Jesus Christ, and by his ancient Prophets and Apostles, and enjoyed by the ancient Saints. 5th, All persons who embrace these principles should live holy, virtuous and prayerful lives, and should be literally gathered from all Gentile, religious and political organizations, and be identified with the Jews and remnants of Israel in their restoration to the favor of God and to their own lands; and, lastly, all persons thus united on the fulness of the Gospel, and prepared, should wait patiently, and look earnestly for the coming of the Son of Man, for he will soon come and execute the judgment written, and reign on the earth with his people."

The above document is by an authorized and inspired Apostle of Jesus Christ (P. P. Pratt), and is a brief summary of the important revelations

of God to his Saints and servants in these last days. Many thousands have complied with those requirements, and have thereby proved them to be, of God. Many thousands on the other hand have rejected the message, and spurned the messengers, and will thereby be condemned. The Church of Christ is his body, according to Paul's first epistle to the Corinthians, xii, 27. It was God that organized that body, according to the same chapter. Now, why is it that in this world we find the human spirit only in the human body? Evidently because no other would answer the purpose—God has prepared a visible body for the invisible spirit, and no other would suit. And will man, then, presume to say that he can organize a church—i. e., a body, and put into it the Spirit of the living God? Shall the Spirit of the immutable Jehovah be dependent upon man to organize churches in which He may work out the world's redemption? Answer this ye makers and reformers of churches, and say whether your make-shifts are more suitable for the Spirit of God to dwell in, than the Church he organized and prepared for himself.

Churches are to be judged by their fruits. Now the fruits of the Church of Latter-day Saints are, that in religion they cling to every order and principle laid down by Jesus, while in secular matters they have been more successful than any other people on earth. The churches of Christendom,

on the contrary, have done away with Apostles, Prophets and inspired pastors and teachers. They have done away with baptism for the remission of sins, laying on of hands for the gift of the Holy Ghost, and all the ancient gifts and blessings, and their attempts at secular government have proved miserable failures. In religion they have been persecutors, and in secular government they have been despotic.

Had the Latter-day Saints met in solemn council to determine whether the Diety should be represented as a golden calf or a being without body, parts or passions—had they decided by vote whether the Atonement of Christ should extend to the whole human race, or be restricted to an elect few—had they settled it for the Lord that baptism should be an outward sign of an inward grave, instead of being an ordinance for the remission of sins, they had been more popular; but they neither invented doctrine or organization.

No, no; Joseph Smith neither attempted to define the Almighty nor make a Church or doctrine for him. He went and humbly asked the Lord to reveal himself, and the Lord condescended to give him an answer. That answer is embodied in the faith, doctrines and organization of the Church of Jesus Christ of Latter-day Saints, and the time is not so very far distant when this Church and kingdom will peacefully and triumphantly dominate over the whole earth.

"YOU HAD BETTER BE OUT OF THE WORLD THAN OUT OF THE FASHION."

BY ELDER MILES P. ROMNEY.

This is a saying of long standing, in fact, I have a recollection of hearing it as long ago as my memory retains anything of early date, and, I am sorry to say, that many intelligent minds have concluded that such is really the case—that we might as well be out of the world as out of the fashion; and many of those individuals act upon this maxim, if we are allowed to judge them by their actions;

for instance, now-a-days, the constant cry is, Those "Mormons" are deluded! They are deceived! They are certainly out of the fashion, and therefore they are not fit to live in the same world that we inhabit. Professed ministers of the Gospel are crying out against these poor, miserable(?) "Mormons," because they are out of the fashion. Editors join in the cry. All say we are out of the fashion, and we know

they have been trying to get us out of the world for some years. For the last thirty-four years they have striven to destroy the "Mormons," yet the "Mormons" still live, and instead of decreasing, are increasing, and that in spite of the opposition of all wicked men.

We have studied for some time upon this subject, and have, finally, concluded that we really are out of the fashion, and we feel to thank God that we are out of the popular fashion of the so-called Christian world; and if you will bear with us, we will endeavor to show where we are out of the fashion. For instance, the Christian world have "A form of godliness and deny the power thereof." The Saints have a form of godliness, and enjoy the power thereof. This causes the ministers to feel quite uncomfortable, because they know their old crazy, shattered craft is in great danger of being wrecked, and, likewise, that finally the Saints will take lead in the fashion; hence they cry out against us, and editors must join them in their denunciations, or else lose their subscribers. Again, in the Christian world (you know they will not admit that we are Christians) ministers are in the habit of receiving large salaries for preaching to the people. Our Elders go forth as did the Apostles of Jesus, without purse or scrip, trusting in God for their support. Our leaders, instead of being kept by the people, support themselves by their own industry and perseverance. In the cities and towns of the world, gin palaces are found on every corner of a street, where they sell slow poison to the people. In despised Utah, her towns and cities are free from such wicked dens of corruption. Such "corrupt sinks" are not tolerated in the midst of her inhabitants, though the wicked and ungodly would be pleased if such were the case. And O! how often in this Christian land are we compelled to gaze upon sights that are enough to cause our heart's blood to congeal and freeze in our veins. Behold that female as she slowly staggers through the streets, pale, haggard and careworn, clothed in tatters and rags, with a young babe in her arms; without a home, per-

haps, she has nowhere to lay her weary head, but she must walk the streets until she sinks down from sheer exhaustion, no one to care for her. She once was happy; perhaps the joy and consolation of aged parents, who loved her with a pure affection, until she gave way to the seducer who robbed her of virtue, and then cast her off to the mercy of a heartless multitude. Her fond parent's hearts break through grief, and they sink down to their graves in sorrow. Thank God, this scene cannot be beheld in the streets of Utah's fair towns and cities. Her brave sons are taught from their infancy to respect and protect female virtue as they would their lives. Hence, the wicked and corrupt, because their deeds are evil, do not like the society of the people of God. We also behold in the towns and cities of Babylon, thousands of females who walk the streets and prostitute their bodies for hire, and thousands of males who support and join them in their wicked, abominable practices. In Utah such characters are unknown—they are not tolerated. Here again we are out of the fashion, which causes the wicked and corrupt to despise us as they did Jesus and his humble followers.

The majority of the people never did love the plain truths of the Everlasting Gospel, but always have opposed it; nevertheless, this time God has decreed that "Truth shall prevail" upon the face of this earth. There are a people upon the earth who have the Gospel and the gifts of the holy Spirit, who are led by Prophets, Elders and teachers whom God communes with. Tell this to the world, and their exclamations are, O horrid blasphemy! What wicked presumption! What bold and daring impostors these "Mormons" are! They say they are sent of God, and that none can be saved only those who receive the Gospel they bear. Yes, my friends, they are sent of God; they are called of God as was Aaron, and remember, God acknowledges none only those who are called of God as was Aaron. The Divine Book says, "And no man taketh this honor unto himself, but he that is called of God as was Aaron." Now, Aaron was

called by revelation through the Prophet Moses; hence, this being true, who has authority to preach the Gospel at the present time? The world say Prophets no longer exist, revelation is done away with. Thus "professed ministers" of the Gospel condemn themselves by their own declarations. It is quite unpopular to believe in Prophets in this dispensation. Prophets and their followers are quite out of the fashion in this enlightened age. The Christian world say they are intelligent enough to live without those servants of God. They declare they no longer need any revelation—they have the Bible to lead and direct them—and yet this same Book which they profess to believe in, plainly states that Prophets, gifts, healings, and the various manifestations of the power of God, shall be enjoyed by the Saints in the latter days. The Saints enjoy these blessings, therefore they are out of the fashion, and the mass of the human family cry out against us. The ancient fashion, or Gospel that Abraham, Isaac, Jacob, Noah and Lot believed in, is again restored to the earth, and those who receive its principles and enjoy its blessings, are considered to be mad. But the course of time will show who is deluded—it will unfold things to the minds of the public that will startle them. The

Work which is now unpopular, will become popular in the midst of the earth, and though so-called "Mormonism" is out of the fashion at the present time, still it is "The power of God unto salvation to all those who believe and obey it." Its principles are eternal. They have emanated from the great Jehovah. They were before worlds came rolling into existence. They have been the means of saving mankind in all dispensations, when obeyed. They will be the means of restoring this earth to its former beauty. They will redeem mankind, and bring them back into the presence of their Maker. Thousands who are yet unborn will rejoice and bask in the genial rays of those eternal, heaven-born principles that the Saints believe and teach. The truths of the Gospel will cheer and comfort the hearts of the Saints, even when they behold the sun darkened, and the moon turned into blood; yea, even when the earth shall be shaken from its abiding-place, and reel too and fro like a drunken man—even then the Saints will be comforted, for they know in whom they trust. God rules, and he will bless his people, and cause them to become great and mighty, until they cover the face of the whole earth. Then the words of the Prophets will have been fulfilled.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, OCTOBER 29, 1864.

FAITH, AND ITS NECESSITY.

In our investigations for truth we should, so far as possible, divest ourselves from prejudice and the traditionary errors of our earlier education, as well as the enthrallments of sin and iniquity. Faith is also necessary to enable us to believe, keep and practice the commandments of the Lord and the requirements of the holy Gospel. To believe is essential, because the Savior says, "He that believeth not shall be damned;" in fact, unbelief is one of the besetting sins of this generation, and will prove the overthrow and destruction of

many souls. To have faith is natural, it is "the gift of God;" we see it manifested in the artless confidence of children and young persons, as well as in the humble and honest-in-heart. It is when we come into contact with the busy and exacting world that we lose our simple and child-like-mindedness, which, in its fresh young life, is full of joyous hope and faith and truth and love, and, like charity, "believeth all things." In faith we also recognize a principle of power, for by it we read that the "worlds were made, and everything that is made was made."

All human beings have sufficient faith given unto them to enable them to believe in the revelations and commandments of the Lord, if they will, and they are left to act upon their own free will and agency, to either receive and believe, or reject those principles. It is when we come to the world's stature, in their estimate of manhood, that we become callous, hard and unbelieving,—it is then that we become high-minded, full of the love of the world, and apparently indifferent in regard to our soul's future welfare or present salvation. The genial influence of the Spirit of God breaks down this acquired and unnatural feeling of unbelief and self-sufficiency, and brings us back to our child-like simplicity; and, it can melt the stoutest hearts, and bring them down to the feet of Jesus, to be converted and become like little children, without which, He said, we "shall not enter into the kingdom of heaven."

In the enjoyment of, and under influences like these, we can repose in calm serenity amid the turmoils, strifes and excitements which we may encounter in the great battle of life, while passing through this our earthly probation. It was unswerving confidence like this that impelled Noah to build an ark, Abraham to build an altar whereon to offer his son a sacrifice, and enabled Moses to cause the gushing waters to flow from the smitten rock, to appease the thirst of the murmuring host. Thus we find, that an humble reliance upon God, believing and obeying his slightest behest, is requisite in order to assist us in seeking after truth and to obtain the promised blessings. Our ears must be open to the whisperings of the Spirit of the Lord, to enable us to reach forth and pluck the rich fruition of his mercy and love.

For the soul's sake, believe in God our heavenly Father, and in heaven, and angels, and holy beings; have faith in Him who is the Author of our own existence and the God of our salvation; believe in Jesus, who was sent forth into this cheerless and cold-hearted world, to suffer and die—it is true, an ignominious death, but to rise again and to triumph over death and hell, and open the portals of the grave for the resurrection of the dead; and to come again in power and great glory, when He will assume the reins of earthly government, and reign King of nations as he now reigns King of Saints. Believe in this glorious future, when the kingdom and the greatness thereof shall be given unto the Saints of the Most High, and peace and goodwill and righteousness shall predominate over all the earth; and, finally, believe in the first principles of the holy Gospel, which are to repent and be baptized for the remission of your sins, and receive the Holy Ghost by the laying on of hands, an honest compliance with which will place you in the way of eternal life and exaltation and glory in the celestial kingdom of our God. What if clouds hover and lower around us, and darken the horizon of our existence, and storm and tempest rage and howl, and threaten to engulf our frail bark in their foaming, angry surf; yet, look up! let faith and hope enkindle confidence in Him who has done so much to redeem and reclaim man from the error of his ways. Let

us not be too proud to be humble, too ambitious to be just, too self-righteous to be honest, too pious to be charitable, too zealous to be wise, too wise to learn, nor so learned as to reject God, from whom all intelligence and blessings flow. If we will be actuated by these principles and influences, we will always retain a portion of that child-like simplicity and fresh vigor of hopeful youth and humbleness of character, which our Savior so much esteemed when he said, "Whosoever shall be least among you shall be greatest in the kingdom of heaven."

APPOINTMENT.—Elder William Williams is appointed to labor in the Cardiff Conference, under the direction of Elder George Stokes.

DANIEL H. WELLS,
BRIGHAM YOUNG, JUN.,

{ *Presidents of the Church of Jesus Christ
of Latter-day Saints in the British
Isles and adjacent countries.*

ABSTRACT OF CORRESPONDENCE.

MANCHESTER CONFERENCE.—Elder G. W. Mousley writes from Ashton-under-Line on the 10th inst., as follows:—"I have had the privilege of visiting almost every Branch in this Conference. The Saints generally feel well, universally seem glad to see me, and spare no pains in trying to make me comfortable. They are alive in the good Work, and full of life and zeal in the Gospel. I can truly say that the fostering hand of my heavenly Father has been extended over me continually, and has caused my heart to rejoice from time to time, as I realize that God in his infinite wisdom has seen fit to call so weak an instrument into requisition to aid in his kingdom, and to assist in the rolling forth of that little stone which Daniel saw cut out of the mountain without hands, and roll forth until it became a mighty kingdom filling the whole land; and, that I have been counted worthy to be sent forth as a messenger of light and truth to a wicked and perverse generation; that I, through the Divine providence of God, have the opportunity of assisting in proclaiming the eternal truths of Heaven to a fallen world, of bearing a living testimony of the Gospel which we preach, of being instrumental in gathering out the honest-in-heart from among the nations, of causing the hearts of the humble to rejoice in the power of God that is being made manifest through the teachings of his servants. I can truly say with the Apostle Paul, "That God is no respecter of persons," &c., for although separated from our mountain home by some thousands of miles, the same Spirit dwells within the bosom of the Saints on these isles as does there; that holy, self-sacrificing spirit, that sweet and confiding harbinger of truth and oneness which has characterized the Saints of God throughout all ages."

BEDFORD CONFERENCE.—Elder G. J. Linford, in a letter of the 11th inst., says:—"I rejoice that I was ever counted worthy to become the bearer of life and salvation to this generation. I never felt better towards the Work, nor in spirits, in my life, although I feel my weakness at many times, but I ever feel to do the best I can, praying God to bless me with strength both of mind and body, to do those good amongst whom I labor. The Saints treat me very

kindly, and I feel to bless them and do them all the good I can, to teach them the ways of life and salvation in my weak way."

SCANDINAVIA.—Elder Samuel L. Sprague writes from Christiania on the 5th inst., and says:—"The Lord's blessings have been abundantly extended to me, and my heart has been buoyed up with the bright hope of doing something towards the salvation of this people that I have been called to labor amongst. On my arrival in Norway, I was pleased to find brother Brown doing well and rejoicing in his labors. We have a wide field before us, and there are many souls who will yet receive the message of truth and life, when presented to them. During the time I have been here, I have travelled considerably, sometimes by water. I generally have a native Elder with me; and at the different Branches I visit, I endeavor to see and make the acquaintance of all the Saints I possibly can, for they are so widely scattered and spread over such an extent of country, that they do not very often see an Elder from Zion to comfort and enliven them, and they appreciate our visits. For these things I thank our Father, and hope that I shall prove worthy of the blessings of so good a people's support. I have travelled day after day on foot among strangers, offering them our pamphlets, and bearing testimony of coming events, and showing them the beauty of the Gospel. Some receive us with kindness, others with a distant coldness—we visit the poor and sick, holding meetings wherever opportunity presents itself. Brother Brown and myself went together, a short time since, about sixty miles by water, and then continued our journey by land, visiting Saints and strangers. We have a proof that the Lord is with us; we are not now so dependent upon others in our meetings, for we are becoming more familiar every day with the language. We have held quite a number of good meetings during our travels. We make mistakes at times, of course, in the language, yet for all that the people seem interested in what we say. I rejoice in these things, although our lot is, sometimes, not so easy, and we have many difficult obstacles to surmount, still our hearts are filled with joy and gladness, and our progress is onward. We had the gratification of meeting with brother Widerborg at this place on the 22nd ult., and we held a Conference on the 24th and 25th. We had an exceedingly good time. Brother Widerborg met with many of his old acquaintances. His instructions unto us were good, and he has the full confidence of the Saints, and his visit has left a very good influence behind it. To-morrow I start upon a tour, and I will be absent from Christiania about two months. The weather is quite cold here at present. My health is very good."

NEWS FROM CONFERENCE.

✓ WARWICKSHIRE CONFERENCE.—We learn by the minutes which have been sent to us by Elder Robert Pixton, that a Conference was held in Coventry on the 18th ult., at which were present Elders Orson Pratt, sen., of the Quorum of the Twelve Apostles, William H. Shearman, President of the Birmingham District, Robert Pixton, President of the Conference, and A. Hatch, E. Frost and E. T. Williams, laboring in the District. ✓ The reports made by the Traveling Elders and by the President of the Conference were highly favorable, quite a number having been baptized during the course of the present year.

The instructions from Elder Orson Pratt, sen., were calculated to strengthen the faith and confidence of the Saints, and his powerful testimony of the knowledge he had gained of the truth of the Work, was amply sufficient to convince those of the honest-in-heart who had applied in the right way and in faith, of the necessity of their obedience to its requirements. Elder William H. Shearman, in his remarks, expressed his satisfaction with the progress of the Work, adapting his instructions to the wants of those under his care, and strengthening them in their determinations. The Conference was highly satisfactory to all engaged, the Spirit of God renewing in each heart the testimony of the Truth.

C O R R E S P O N D E N C E .

ENGLAND.

BIRMINGHAM DISTRICT.

Birmingham, Oct. 6, 1864.

President Wells.

Dear Brother,—I take great pleasure in reporting the progress of the Lord's Work in the Birmingham District, because I know the majority of the Saints are steadily improving—as manifested by their works—and the prospects for an increase of numbers are bright. Still we are by no means perfect; as the light increases, the dark corners become visible; and those who love not the light seek to hide from it by wrapping around themselves the dark mantle of error.

The faith of the Saints in Birmingham Conference has been greatly strengthened, and their hearts have been caused to rejoice, by the ministrations of Elder Orson Pratt, sen. It has been a time of feasting with us all; and his preaching in Wolverhampton and other places has produced a powerful sensation, shaking the faith of many in their old traditions, and tearing away the foundation of error on which it rested; though whether they have the integrity and moral courage to commence to build on "the foundation of Apostles and Prophets," and whether they love the praise of God more than the praise of men, remains to be seen.

Next Saturday I go to Wolverhampton, to meet a number of young men who have formed themselves into a debating society, to address them, by their request, on the principles of the Gospel. May the Lord preserve my

tongue to impart, and their hearts to receive the principles of eternal life.

Brothers Hatch and Platt are laboring faithfully and assiduously among the people, and are a great comfort and help to me. I am happy to say that they feel their own weakness and dependence upon the Lord, and, so, seek to him for his Spirit, and give promise of becoming instruments in the Lord's hands of doing much good.

In company with Elder Pratt and brother Hatch, I attended Conference at Coventry, Warwickshire, on Sunday the 18th ult., and afterwards spent the week with Elder Pixton in visiting a few of the Branches in that Conference. I found brothers Pixton, Frost and Williams enjoying the Spirit of the Lord, and laboring together in faith and love. The Saints, so far as I could learn, were feeling and doing well, and they received me with marked kindness, for which I bless them in the name of Israel's God. The country in Warwickshire is very beautiful; I enjoyed many delightful walks in it, and should have been more than pleased to have spent a few weeks with the Saints there, had it been compatible with my many duties.

I presume you have read the accounts of the "colliers' strike" in this part of the country. There are said to be nearly 30,000 men "at play" in the immediate neighborhood of Birmingham! They are constantly parading the streets, and one meeting them in droves through the country, begging. I am informed that some

have already perished for want of food. Their forbearance and orderly conduct have been truly wonderful, thus far; but many are fearfully apprehensive of terrible riots and scenes of bloodshed. To guard against them, volunteers and police have been quietly concentrated in the town. I regret to say that some of our brethren and sisters are among the sufferers by this "strike," which, if it continue much longer, must affect, most disastrously, nearly every branch of trade.

Permit me, before I close, to extend my warmest regards, not only to yourself and President Young, and those engaged with you in the office, but to all the Saints in the Liverpool Conference. Though I have made many new friends, I have not forgotten my old ones; their memory is still cherished in my heart; and when I reflect, as I often do, with the liveliest gratitude and the deepest pleasure, upon their many acts of kindness towards me, and my own humble labors in their midst, my heart warms towards them, and I offer an earnest prayer in their behalf, that they may be preserved from the snares of Babylon, and be gathered to the peaceful home of the Saints of the Most High. The people here are equally kind; and it is my study, by day and by night, how I can benefit and bless them.

For myself, I am thankful I am here, and shall be glad to be anywhere the Lord wishes me to be. I feel that had I a thousand worlds, with all their pomp and glitter and wealth, I would gladly give them all for the peaceful, humble, childlike spirit of the Gospel.

Praying the Lord to bless and strengthen you, both in body and in mind—also President Young, and all the faithful, I am your brother.

WILLIAM H. SHARMAN.

LONDON DISTRICT.

London, Oct. 10, 1864.

President Wells.

Dear Brother,—Since your visit at our District Conference, held August 7th, I have travelled through and visited most of the Branches in Kent Conference. I first visited a small Branch at Croydon, where I met Elder

George Sims, President of the Conference, and held a meeting there. On Sabbath, 21st, we attended meeting at Bromley Branch, the Croydon Saints joining. As by the company of many brands fire is increased, so by the union of the Saints every heart was warmed and cheered by the heavenly influence and good instructions that were given by the Spirit. We spent the week in visiting the homes of the Saints, teaching them by the fireside—holding one week-night meeting at Faversham. On Sabbath, 28th, we attended two meetings at Dover. Brothers E. I. Stocking, Travelling Elder of Bromley, and R. H. Parker, Travelling Elder of Dover district, being present. They spoke to the Saints, bore a faithful testimony, seemed to enjoy the spirit of their high and holy calling, and rejoiced in their labors. In the evening a few strangers attended. The subject of the Book of Mormon was treated upon, showing the evidences, from the Bible, of such a work coming forth, the Spirit bearing testimony of its truth. In this, as in every other place, great pains is taken to advertise our meetings. It is hard to get many of the unbelieving Gentiles and pleasure-seekers to attend them, either out-doors or in-doors. It is said that Caesar landed here with his legions. It is probable that they were as welcome, by the people, as we were—the people certainly dread "Mormonism" (the Gospel message) as much as the ancient Britons did the Romans.

From this place we proceeded to Brighton, visiting on the way the Saints at Canterbury, Faversham and Hastings, encouraging and giving them such instructions as the Spirit suggested. At Brighton, Sabbath Sept. 4th, we held three meetings in the Botanical Hall, each meeting being well attended. The Saints came in from the neighboring Branches, some a distance of eighteen miles, which is an evidence of their faith and zeal. Here we met brother Thomas Friday, Travelling Elder of Brighton district. He felt well, and thankful that he had been called to labor in the ministry, and was doing all in his power to spread the Truth. In the evening, as is generally the case, more strangers

attended. Elder Sims spoke of the great apostacy from the primitive faith, after which it was clearly shown that the Gospel had been restored again to man, with all its gifts and blessings, by an holy angel. We had a good time; the outpouring of the holy Spirit, and the association of so many, will long be remembered. I am happy to report the onward progress of the Work in this Conference. I have enjoyed my visits very much. Every place the Saints received me with great kindness, and manifested a spirit to live their religion.

✓ With reference to the London Conference, things are progressing favorably. We are holding large meetings in the different Branches, at which Elder Orson Pratt, sen., is lifting up his voice, long and loud, in testimony and solemn warning, full of the spirit of prophecy, to benefit all who are willing to receive the Truth. It would be impossible to particularize, in a letter, the instructions given at various times. I cannot refrain from giving you a brief outline of some remarks made by Elder Pratt at the dedication of a new Hall at Paddington, as they are so well calculated to edify and bless the Saints (see page 689). These remarks I have felt would be of value to many who had not an opportunity of listening to them. Elder Pratt continues his visitations to the different parts of this great city, and it is my earnest prayer that his labors may be crowned with abundant success.

With love to yourself and brother B. Young, jun., I remain yours faithfully,

ISAAC BULLOCK.)

SCANDINAVIAN MISSION.

Copenhagen, Oct. 7, 1864.

President Wells.

Dear Brother,—On the 24th and 25th ult. I attended a Conference in Christiania, Norway, where I met with Elders Sprague, George M. Brown and a goodly concourse of Saints and strangers. We had an excellent time; good reports were given, and much of the Spirit of God was poured out, and powerful testimonies given of the Latter-day Work. Elders Sprague and Brown have made considerable advancement in the Dano-Norwegian language, and wield a good influence where they go. We had quite a feast; the Saints decorated the meeting-hall with green foliage and flowers, and the choir, about thirty-five in number, gave us many sweet strains of the songs of Zion.

On the 1st and 2nd inst., I likewise attended a Conference in Aalborg, Jutland, and found a good spirit among the Saints, who felt to appreciate the opportunity of assembling themselves together in the capacity of a Conference. I will continue to visit the head places in Jutland as long as I possibly can. The Prussians are again in the principal cities, and a traveller has to report himself to the commanding officer of each place and obtain a pass. I will try them, to see if they are liberal enough to let me pass and repass. One thing I must remark to the praise of the Prussians, they are very civil and orderly in their behavior—they are under strict discipline.

Brother Winberg is at present in Jutland, and joins me in love and respect to you and brother Brigham, jun. Yours truly,

C. WIDERBORG.)

SUMMARY OF NEWS.

ENGLAND.—Serious anxiety is beginning to be felt as to the condition of the operatives in the cotton districts of Lancashire and Cheshire during the approaching winter. Two men have been sent to prison for seven days, by two Shropshire magistrates, for refusing to attend church. The great strike of colliers in Staffordshire appears to be drawing to a close. Cases of intimidation and violence, however, still occur. An explosion of gunpowder, which appears to have far exceeded in violence and destructive effect that of the Lotty Sleigh,

occurred on the morning of the 1st inst., at the extensive magazines and mills situate at Erith Marshes, near Woolwich, causing a loss of several lives, together with the destruction of an immense amount of property.

RUSSIA.—A St. Petersburg letter, in the *Botschaffer* of Vienna, says—Events are assuming a more and more afflicting appearance in this country. The Poles incorporated among the Russian troops cantoned in the provinces bordering on the Volga, are said to have formed a plot in conjunction with a secret society of Russians called “Nihilists.” The intention attributed to them is to burn all the villages and towns of the provinces. Accident and the energy of the authorities have saved Raban and Samara, but the town of Simbirsk and all the villages around have fallen a prey to the flames. The conspirators had placed barrels of gunpowder under the cathedral and all the public edifices of the town. Regiments of Cossacks have been sent into the town. A commission of inquiry, presided over by an aide-de-camp of the Emperor of Russia, has also been opened. The burning of the town had, however, reduced 30,000 inhabitants to misery, and deprived them of shelter. Those disorders are not to be wholly attributed to the Poles; the incendiarisms are above all due to the peasants, who are employing this means of avenging themselves on their masters. At Narwa two of the guilty parties were seized in the fact of lighting the fires. They were not Poles but Russians, named Popoff and Kliktoroff.

AMERICA.—General Longstreet's corps has reinforced General Early's, and it is said Sheridan is completely isolated. Early's recent victory over Sheridan is confirmed. Further details of the operations of Grant's left on the southwest of Petersburg, state that the 5th corps, and two divisions of the 9th corps, carried the first two lines of the Confederate defences; but, advancing further, a gap was formed between the 5th and 9th corps, through which the Confederates charged and flanked the 9th corps, capturing 2000 prisoners. The Federals advanced three-quarters of a mile, and entrenched themselves close to the south side of the railroad. The Confederate main line of defences in Meade's front cannot easily be carried. The Confederates were found in force behind the formidable defences on the Boynton road, over which they receive supplies by wagon. The 10th and 18th corps under Birney, had crossed to the north side of the James River, and advanced towards Richmond by the Newmarket Road. The 10th corps carried the Newmarket Heights, and advanced two miles; they then assaulted the Laurel Hill works, but were repulsed, and withdrew to the junction of the Varian and Newmarket Roads. The 10th corps lost 1500 men, and a negro corps suffered severely. The 18th corps drove the Confederates to Chapin's Bluff, which they captured after desperate fighting. On the following day the Confederates made several ineffectual attempts to recapture the main position. They succeeded in taking one redoubt near the river. A small Federal force of infantry and cavalry penetrated into the inner line of works east of Richmond, meeting no resistance. General Price, with a force estimated at 20,000 men, and 5000 recruits taken in Missouri, is advancing on Rolla in three columns; the right under Shelby and Marmaduke, the left under Cooper, and the centre under Price's own personal command. No communication has yet been established with Every's forces, who have evacuated Pilot Knob. Price has burned De Soto, and destroyed the Iron Mountain Railroad. The Federals have concentrated in Jefferson city, which they are fortifying. Rosecranz has taken the field against Price. Admiral Farragut is fortifying Fort Morgan. The Federal gunboats have not approached Mobile. Forrest has demanded the surrender of Huntsville, Alabama, which the Federals refused. Fighting is progressing. The Confederates have demanded the surrender of Dalton, Georgia. Vigorous efforts are being made to drive off Forrest and Wheeler. The military authorities have suppressed a leading democratic journal in Baltimore. The amount of public debt announced on the 30th September, is \$1,960,000,000. General Lee reports that in an engagement south of Petersburg, the Federals broke through a portion of his line on the Squirrel Level Road, but were driven back with a loss of 400 prisoners. General Hampton then drove the enemy, capturing 500 prisoners.